

The Brethren Evangelist.

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OUR NAME.

At the time our Brethren adopted the name Brethren as the appellation by which our denomination should be distinguished from all others, we thought they were divinely guided, and had decided upon a most felicitous and appropriate name. But time and use, those great and mighty arbiters of questions, do not leave us any ground for elation but have even torn up the floor upon which we stood so that we can find no rest where we are.

We know that when the years come in which physical changes in our body take place very slowly that mental, moral and spiritual processes move at the same slow gait. Age dreads changes. It looks with horror upon revolution in things which it helped to establish. It can not from the very nature of the human constitution be otherwise. May it not be for this reason that in countries where children remain subject to parental rule until the death of the parent that the least advancement in civilization is made? Perhaps after all in the great sum total we are gaining instead of losing by what is usually regarded as loose family government. When the children of to-day once have the relation of their parents they will very likely have the same sensations. It is as constitutional for a boy to tease as it is to eat. He does not do it because he wants to but because he feels like it.

But to our subject. We consider any name for a church which in itself ignores all woman-kind is intolerable in a civilized country. "Brethren" is the name of the relation which the *male* children of a family sustain to each other. In the family of God there are sisters as well as brothers. Any church that deliberately chooses and continues a name which excludes women is certainly unworthy of being called a church of God. "In Christ Jesus there is neither male nor female."

Methodists may have sisters who are good Methodists; Baptists, sisters who are good Baptists; Presbyterians, sisters who are good

Presbyterians; Lutherans, sisters who are good Lutherans; Episcopalians, sisters who are good Episcopalians; Catholics, sisters who are good Catholics; Dunkards, sisters who are good Dunkards; Christians, sisters who are good Christians; but can the Brethren have sisters who are good *Brethren*? True, "Brethren" as the name of a denomination is not intended to contain any more of the idea of sex than the name Baptist or Catholic. But the close and endearing relation which this term is used to convey is perhaps what led to its adoption for a denominational name. This makes it next to impossible to use the word without thinking of its simple primitive meaning in its exclusive as well as inclusive sense.

As to naming a church after its mode of observing some of the old names of God's house: as Baptists for those who immerse; or Methodists because of a methodical plan of work; or Presbyterians because of government by a presbytery, etc., is very narrow and falsely suggestive—indicating that those who have the name make a hobby of their baptism, government or leader.

No name having any of these objectionable features satisfies us. We want a name that will embrace, include or admit any child of our Father in heaven, whether that child be male or female, white or black, old or young; a name that will give equal honor to Father, Son, and Holy Spirit and that will equally respect every command and promise in the Bible.

WEALTH.

In our autograph album the venerable, thoughtful and spiritual Brother, James Quinter, wrote, "Life is a blessing only when it is consecrated to God." Dunkardism as taught from the pulpit and press had not led us into an appreciation of this element in Christian character; but as we have grown in grace and truth this subject has enlarged in our mind until it now takes rank with "faith, hope and charity." It has furnished us the subject of many discourses, without it no life can be truly blessed.

The foundation of all aspiration and ambition is to gain happiness. We can conceive of nothing more sad than to be deceived in this pursuit and yet it is evident that not one person out of ten thousand is on the right track. Happiness is sought in all places where it cannot be found infinitely more than where it can be. God made man upright but he has sought out many inventions.

The scandal of the W. K. Vanderbilt family has brought this question prominently before us. There are a great many people who look toward wealth as the one source from which all happiness must come. There is

no grief so poignant as that which comes from the loss or the absence of love from those most intimately connected with us. With all his millions Vanderbilt was unable to attain the affection and confidence of his wife. Many of the most miserable people we have met are those of high standing in society or who hold vast wealth in their hands, while the happiest we have met are people with little or no means. This is not so from necessity.

Wealth properly used should bring great satisfaction to its possessors. Like any other power the use determines whether the result shall be a blessing or a curse. Those who use their wealth for the purpose of fame or power will reap bitterness to which wormwood and gall would be sweeter than water. How sad it is that those who should be happiest are most despondent and gloomy, that those who should have rest are unable to sleep, that those who have most to eat can not eat at all, that those who should live longest die youngest, that those who could be the world's benefactors are looked upon and are the world's curses. Let the man of wealth, the man whose last thought at night and the first thought in the morning and whose dreams are, "How can I get more wealth," look about him and find if he can one soul who is pursuing that course that is not an intolerable burden to himself, and who if he would tell the truth would not say, it were better for him if he had never been born.

Upon the line of getting happiness entirely from the Lord there should be clear teaching, better discipline and more common sense. Not long ago a man came to us and said that a certain party was thinking of attending our services, that they were people of great influence among the rich and that by all means we should *cater* to them, for if we should secure their patronage it would tap the richest vein in the city. This was said by a very religious man of high standing in the church, with all the sincerity of a child. But how stupid. Did he think for one moment that if Christ were here he would do such a thing? What is the lesson taught in the Parable of the Rich Man and Lazarus? Of the rich fool? Are there not many rich fools among our readers? You need not possess thousands in order to be guilty of this sin. The whole matter rests upon the consecration of what you have. Do you earnestly desire to do good with every power you possess? Your capital may not be in material things, perhaps it is in your song, in the office that you hold, in your family connections. Whatever you have or do remember that only what you consecrate to God will ever prove a blessing to you.